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SPIRITUAL COMMUNION

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"SPIRITUAL SCIENCE"



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CHAPTER VIII.

SPIRITUAL COMMUNION.

Facing God and living truth and the law of giving purifies the physical man, regenerates and educates the mental man, and illuminates the spiritual man with the gifts of inspiration, prophecy, spiritual communion, healing, and the working of miracles, into an understanding of God's Divine plan for the perfection of mankind as a spiritual being manifesting the Divine.

Usually a form of worship carries no authority with mankind, except when its teachings come from some Source, or pretended Source, beyond the common knowledge of man. There are many manifestations of phenomena claiming to be message-bearers from on high. The usual test of genuineness applied to one claiming unusual powers is to determine whether or not the message he brings is one of truth and beyond the average knowledge and experience of mankind.

If the intellectual worth of that claimed as truth, coming through any form of phenomena or inspiration, is within the experience of average men and women, nothing can be gained therefrom.

If phenomena are beyond the ordinary intelligence, and in harmony with truth and experience, mankind in a general way may be benefitted through their manifestations. Phenomena demanding investigation in this regard are suggestion, healing, telepathy, consciousness, sub-conscious mind, apparitions, mediumship, and coincidental dreams.

The establishing of faith and confidence in the laws of Nature, as they are ordained and balanced by a Creator of perfect intelligence, as against the belief in a capricious interference with natural laws, by a limited and undependable Creator, has at all times been the criterion of culture.

Religion is a code of ethics, founded upon a belief in God and the brotherhood of man. Religion is the product of man. Truth is the work of God.

There are many branches of religion which surround their fundamental premises with much form and ceremony, all of which are designed to stimulate belief, faith, and obedience; but primarily the foundation of religion is the belief that the individual possesses a soul, which, through faith and obedience, may be sustained throughout eternity. Christianity accepts the Christ as the one example of faith, understanding, obedience, and righteousness.

The two original and fundamental premises upon which all religious claims in their final analyses are founded are Materialism and Spiritualism. Materialism holds that all phenomena are of matter, whether physical, mental, or psychic. The distinction between Materialism and Spiritualism begins with the distinction between efficient and material cause. Material cause is the substance or material out of which things are made or manifested. Efficient cause is the force, power, intelligence, or agent which puts them together. The material cause of

a machine is the iron out of which it is made; the efficient cause is the man who invented and made it.

Materialism originally taught that the soul was composed of the finer elements and that it is dissolved with the physical body and returned to its prime condition upon the death of the individual. This belief is exactly opposite to the natural inclination of mankind to desire continuous and eternal consciousness.

Later, materialism claimed to discover the indestructibility of matter and the conservation of energy. Materialism then attempted to establish the atom or element as a permanent basis of things, and to connect with this the entity of motion or energy. This premise contends that matter is the eternal thing and intelligence its function. Materialism then gave up the idea of the existence of a soul as a part of its claim and belief, and claims that intelligence is a functional action.

The fundamental idea of Materialism is

that all organic things are composed of different elements compounded and which at the dissection of the phenomena of life dissolve themselves into the original elements which constitute them, whether visible or invisible.

Materialists who admit the existence of a soul contend that its consciousness is the result of a composition and combination of matter, and that it manifests as the light in burning gas is the result of burning oxygen and carbon; but that it ceases to exist upon the death of the physical body, as the light disappears when the combination of gas, air, and fire are extinguished.

Materialism contends that it is an eternal principle that causes certain union and combination of matter to manifest life. At first glance, this appears to be a very sound and substantial premise, and many have been led from the path of righteousness and a belief in God as principle, person, and intelligence by its apparent reality.

The earlier Spiritual teachers affirmed

that the soul is attached to the physical body, and that upon the dissolution of the physical body the soul (or mind) exists for a time in a consciousness of purification, and that the finer elements of mind arise to the heavens as spirit, thus giving rise to the doctrine of sainthood, and basing this belief upon the theory that heavy matter settles to the earth and lighter matter rises upward, thus reasoning that the soul mind does not perish with the body. This philosophy also affirmed the existence of a Prime Mover, or First Cause, and that matter cannot move itself, but is influenced in all its combinations by a Divine Intelligence.

Spiritual Science rejects the belief of Materialism, alleging and affirming that God is spirit and that the human soul is immortal. It seeks to establish as the Moving Cause indivisible and invisible substance which is termed "spirit," and the resurrection of those who pass beyond the physical body in right belief and faith into a consciousness of life eternal, relying upon the demonstra-

tion of Jesus Christ to establish the law of eternal life as a part of a Divine plan, which is confirmed by life and its phenomena. It refuses to admit that any combination of matter and substance could be eternal, and regards the very atoms of our existence physically, as created through intelligence and the powers of Divine thought and mind, thus opening the way for a spiritual existence and identity, which it terms the "ethereal background of all things."

In recent years some have gone still farther and denied the existence of matter, alleging that all is spirit and its manifestations, substance and life.

Spiritual Science contends and claims that matter and mind have no common property, and that neither consciousness nor substance depends upon matter. Hence the philosophy of Spiritual Science requires a soul as its fundamental and basic reality, with spirit as the foundation. A final conclusion among many believing in Christianity is that substance and mind are so different

in their construction that they are not capable of acting one with or upon the other. In the face of this final conclusion, the constant testimony of things as they exist in Nature causes it to appear most evident that they either do so act together and upon each other or objectively seem to do so.

Whatever we behold of Nature, and whether or not we believe there is any reality in Cosmos (God), the ordinary testimony of human experience finds consciousness associated with physical structure, and has no common knowledge of existence apart from association with the physical body. Without the application of faith in our consciousness, we can never have any vision of the principles of intelligence and realities in the universe, which are eternal. Denying Materialism does not disprove it; affirming Spiritual Science does not prove it. The proper thing to do is to think, concentrate, and apply our intelligence with faith, that we may individually, through the law of spiritual unfoldment, gain a true under-

standing of the eternal manifestation of the soul and the reality of a Divine Creator.

It is certain that physical, mental, or psychic phenomena can be no higher than the degree of intelligence of the medium through which it is produced; and while communications may bring information of things unknown to either the medium or his audience, knowledge and intelligence are different conditions, and intelligence must precede knowledge. Phenomena rightfully can go no farther than help to explain the natural law of things and establish evidence of the continuity of life; and when we have been converted to believe that there is life and individuality after this plane of consciousness, our faith is established, and we will fall upon our knees and worship God, repent of our sins, and begin life anew, serving both God and man; otherwise, we are still skeptics or become mere phenomena-worshippers.

The intelligent mind realizes that apart from scientific phenomena there is no evi-

dence of a survival of the individual after passing beyond the physical body. Thus Spiritual Science must strike swords with Materialism and, to succeed, establish logical evidence of the existence of a soul as its fundamental principle.

However, we are not confined to that which may be obtained through communications as evidence of immortality. There are many phenomena of life testifying to the reality of eternal life.

Originally the term "Spiritualist" denoted one who believed that man is an immortal soul, created in the image and likeness of God; later this term was adopted by certain people whose understanding of Spiritualism was only to the extent of believing in the possibility of communication with the dead, and whose fundamental basic principle of action was the exercising of such phenomena as apparitions, mediumship, and dreams — relying upon this form of phenomena alone to prove eternal life. The original idea of Spiritualism was Idealism; but the

common mind being unable to follow Idealism, and, like doubting Thomas, demanding testimony tangent to the physical senses, its philosophy branched off into material phenomena, and this class of operators began to call these phenomena "Spiritualism"; undertaking to separate them from religion and the doctrine of faith, and going no farther than the material phenomena, which were offered as a sort of hope for eternal life, which the mental or psychic could not supply.

The true Spiritual disciple is one whose attitude toward and belief in God and a future life urges him toward righteous living, includes ethical and moral conduct, love, reverence, faith, hope, and obedience, tends towards his elevation of thought, depending upon spiritual unfoldment, in harmony with truth and the will of God, as a source of strength and inspiration. This is the teaching of Spiritual Science.

Agnostic Idealism is intellectual; and philosophy and artistic attitude does not necessarily believe in Divine immortality,

but depends on the intellect alone as the source of its strength and inspiration.

Among some people Spiritualism and its phenomena have developed into a form of ancestral worship, depending entirely upon guides for protection and counsel, in disregard of intelligence and reason. Its mediums, who fail to follow the example of Christ or to recognize the necessity of expelling immorality, fraud, and unrighteous unconscious control from their midst, do not seem to understand that the way of immortality is of little importance unless associated with moral character and eternal happiness.

Thinking teachers and educators, or the public, will not listen to illiterate demonstrators, much less respect revelation coming from hysterical and uneducated mediums, and far less from frauds who have no apology for their conduct. Nevertheless, while there is much confusion, turmoil, misapplication, and misunderstanding surrounding the manifestations of phenomena, yet there are fundamental psychic laws, which can be applied to attain certain and dependable results.

In investigating Spiritual Communion, it is personal identity and intelligent declarations of truth and philosophy that interest us most.

Some teachers claim that under any theory of its existence the soul may change its personality and lose its sense of personal past identity. Spiritual Science teaches that to prove the continuity of life we must identify and prove that a soul has memory of its past experience. We must prove the survival of personal consciousness and its knowledge of personal identity. This requires that we obtain facts and phenomena amenable to intelligence and reason which will prove the identity of the particular person claiming to survive. This is both a religious and a scientific problem, which lays the foundation for a true religious premise.

The only answer to Materialism is to establish intelligent communion with and the reality of the so-called "dead." If Jesus of Nazareth did not return to the disciples after the crucifixion, the whole structure of

the Christian religion and continuity of life falls to the ground.

In our lives we do not know what consciousness is, yet we know that we are conscious. We have no direct knowledge of how we think, although we know that we have power to think. I do not know that you are conscious — I can only judge from your conduct. We can only know that there is a God by reasoning from design or perceiving through faith.

The Materialist can only deny that there is a hereafter; he cannot prove that consciousness ceases at death. His belief in annihilation eliminates his power to deny. He must survive to affirm his non-survival. We are certain of the disappearance of the human body or physical organism; and if we fail to prove the continuity of the soul, Materialism has won the victory, and we are eternally lost.

If communication with and the reality of the so-called "dead" can be scientifically and with certainty established, we have gone

beyond the realm of Materialism, and established a reality which is beyond the comprehension of material mind or entity. If we refuse to consider communion with the so-called "dead," we eliminate the possibility of the strongest evidence of our hope for eternal life.

The real problem is to eliminate immaterial evidence and establish evidence with moral fiber and intelligence; and logically we are entitled to consider and introduce the moving of physical objects without contact, suggestive healing, materialization, apparition, mind-reading, telepathy, mediumship, clairvoyance, super-normal conception, dousing, dreams, automatic writing, inspirational speaking, sub-conscious mental and psychic phenomena, genius, or any other phenomena unexplainable through the premise of Materialism.

Spiritual Communion must establish super-normal existence, experience, knowledge, and intelligence; it must also establish the identity of individuals claiming to

demonstrate or commune spiritually, psychically, or mentally in the form of instances which are memories of the former life of those claiming to survive, *unknown to any living person*, but which can be proven to reasonable minds, or by tangible evidence. It may establish a law of foretelling the future as well as the individual inspiration of truth.

A revelation is always something which exists now, and not something to come to pass in the future. If God had desired that we should know *all* things to come to pass in the future, He would have provided us with a constant gift of discernment, out of which we could get this information in our normal state of consciousness. The truth is, that that which is to come is locked in the secret consciousness of God, and if He wants you to know, and you are worthy, you will understand what is to happen in the future, and will have no need to go to a medium to find out. If you desire to know what will come to pass, get down on your knees and sincerely pray to God for what

you want, and, if you are entitled to it, it will be given, and you can know that it will happen as well beforehand as after it comes to pass. If we believe that the future can be foretold, we must believe in fatalism. If the future is foreordained, why should we worry about what is to come that must come? If things are set out for our future, what is the advantage of being able to think? Experience has many times demonstrated that people who devote their *entire* time to looking into the future will always neglect the present. The most contemptible, wicked, vulgar, and unpardonable crime in this connection is to be constantly predicting dark conditions or misfortune to others or yourself. Spiritual Science teaches that true prophecy is seldom received by one who is always inquiring about the future. Prophecy is voluntary, and cannot be forced by leading questions. We must do our share that prophecy may be fulfilled.

There is no reason why a man who has passed beyond the physical body should

know much more about the future than a man who is yet subject to physical law. Also communication presuming to come from the world beyond, which tells you something you already know, while it may become a part of a chain of evidence, does not prove eternal life. This eliminates all manifestations, communications, or phenomena not related to the personal identity of the so-called "dead." All mental or psychic phenomena, telepathy, suggestive healing, phenomena of the subconscious mind, conscious or subconscious mediumship, to become relevant, must bring knowledge not otherwise attainable.

However, spiritual communion may confirm many things which we already know and believe; but each student must make his own investigation and judge their reality and intelligence. The great problem is to prove the continuity of life and to learn what we must do, and how we must live, to fulfill the law of eternal life.

The present consciousness is quite as mys-

terious as any supposed or established future consciousness. The subconscious mind is composed of all the thoughts or impressions that have ever passed through the conscious mind, through observation, conception, inspiration, suggestion, expansion by faith, or endowment by our Creator.

Spiritual communion is made possible through the liberation of the subconscious or soul mind through conscious auto-suggestion.

When we pass beyond the physical body in the event of so-called "death," the soul mind becomes eternally conscious. Psychic development is bringing the soul mind into consciousness through the action of faith and suggestion. Phenomena may be produced by submerging the objective mind and leaving the subjective mind subject to the suggestions given it — or by holding the suggestion in the objective mind while retaining individual consciousness.

The subjective mind solves all problems; acting upon the suggestions given it, whether the objective mind be submerged or retained,

through the action of telepathy, perception, conception, intuition, and inspiration. The soul reasons by deduction only. Perception is soul sight; conception is soul hearing; intuition is soul touch, tasting, and smelling; inspiration is soul reasoning; telepathy is the application of all these soul senses in soul communion as conditions may require. The soul is a separate entity apart from the mental or physical man, and does not depend on either for its existence or continuity.

There are many instances where the soul of an individual has passed beyond the physical body during sleep, sickness, or supposed death, and again returned to normal action.

Scientific research and psychic phenomena have many times revealed the power of the souls of individuals, in life, to communicate with each other. In many instances individuals have mistaken these communications for messages from the so-called "dead."

Since it has been many times demonstrated that communication can be had be-

tween the souls of the living, and that the soul does not depend on the physical body for its existence, it is not a radical conclusion to say that communication can be had between the souls of the living and the so-called "dead"; yet it is important that one should not be mistaken for the other.

To be of value, communication with those who have passed beyond the physical body must bring us knowledge and experience which cannot be easily obtained by or through those living in the physical body. If these communications do not elevate as well as bring us superior knowledge and experience, they should be discarded. If a form of communication can be found which does benefit and bring us a superior knowledge and experience, it should be developed and cultivated and put into practical service.

The kind of spiritual communion that can be most depended upon, and which we can know comes from the world beyond, is that which we bring to ourselves individually through the law of silence, concentration, desire, suggestion, and right thinking.

When the soul is developed, it is in harmony with the souls of the living and the so-called "dead." When we are able to bring our objective and conscious self into harmony with our subjective or soul mind, we are in touch with all life, all truth. *This is truly spiritual communion.* It inspires us to righteousness; it strengthens our faith; it convinces us that life is eternal; it teaches us the way; it shows us our mission; it brings us health, prosperity, and success. We can attain it as individuals.

When the soul of a medium is bound by an erroneous suggestion, and under unconscious unrighteous control, it cannot manifest in harmony with the law of truth.

When the soul of an individual is liberated through right thinking, right desire, right suggestion, and a right connection between the subjective and objective minds during a state of perfect consciousness, or under proper control, it is in possession of all truth.

We would expect religion to seize upon

any evidence of immortality and analyze it to the uttermost; but modern religion seems to resist proof of the survival of the so-called "dead," being satisfied by blind belief and blind faith. While belief and faith are essential to eternal life, yet it is also necessary that we have understanding; otherwise we could not enjoy eternal life. Eternal life is of no value except it bring us eternal happiness. Eternal happiness demands understanding of the laws of its existence and actuality. This understanding comes through individual spiritual communion — soul communing with soul, seeking truth and the laws of righteousness, and through an understanding of these laws manifesting its desire for eternal happiness.

The appeal to consciousness as the final test of truth carries with it the implication that it is the present that bears the golden treasures of the past and the future.

Faith is good, experience is better; but faith based upon experience and reason is absolute. Our conduct is based either upon

fear or reason. Belief, faith, experience, and reason will guide us to the true road of eternal happiness, and spiritual communion will sustain us upon the highway of eternal life forever.

He who, through faith and the power of suggestion, arouses his own soul to claim its own, can, with knowledge of the demonstration and teachings of Jesus of Nazareth, demonstrate the true spiritual communion.

Spiritual Science teaches that when the soul leaves the body it does not change, but that it retains its knowledge, habits, inclinations, desires, and experiences, and that it is able to think, act, and enjoy. The real self is developed more through the power of thought and properly directed action than in any other manner. The true test of character is courage and capacity. Thoughts of truth build up the inner man; thoughts of selfishness can accomplish nothing for us or for others.

What we really are depends on what we really think. Faith and love are the keys

to salvation. We must learn to love the Lord God with all our hearts, and our neighbor as ourselves. Christ overcame death and sin through the laws of faith and love. True faith in God was the great lesson which Jesus of Nazareth taught to mankind. We can help ourselves most when we learn to help others. Love purifies us and strengthens us to overcome sin. How few people realize the power of love!

Spiritual communion is the science of receiving truth from righteous spiritual beings, who are continually around and about us. Christ was a perfect spiritual being before He was incarnated in the flesh as a messenger of Divine thought and truth. His life demonstrated the law of spirituality, both to those in the flesh and those who had passed beyond the flesh. Jesus did not impair His spiritual consciousness by being born into the flesh and manifesting through physical structure.

God is revealed to us through thoughts of love, faith, and service. Spiritual beings wh

serve us awaken their love for God and His creatures just as we, by serving our fellow-men, awaken love for God and our fellow-men. But we are taught by the prophets of old not to seek one with a familiar spirit. A familiar spirit is one who, in the flesh or having passed beyond the flesh, presumes to be one of authority and assumes Divinity, or to be familiar with God. God is no respecter of persons. A serving spirit is one who seeks to inspire us with more faith in God and a greater love for Him and all His creatures.

All individuals who live in or out of the flesh possess a soul; and when that soul has become awakened to a realization of truth, the individual has entered into the realm of spirituality.

Ignorance prevails among those who have passed beyond the body, just as ignorance prevails among men and women in their present earthly state of consciousness. Phenomena testify of the sufferings of ignorance beyond, compared with which the orthodox Hell is a mere playhouse.

I cannot conceive of stronger evidence that there is a Hell than the testimony of some "departed spirits"; neither can I imagine a better example of the horrors of Hell than the result of unrighteous spiritualistic advice, which in itself is the visiting of the most terrible Hell in our very midst.

When we enlarge our opportunities and possibilities we also enlarge our temptations. When you break the soil, it will grow both weeds and flowers. He who would possess the rose must pull the weeds and preserve the flower. *We must always remember that we cannot grow beyond our ability to protect ourselves against error, sin, and temptation.*

We must not desire to grow too fast. As we unfold, we must open our consciousness to the realization of all good. Faith must become our sword, and understanding our shield, while love must be our guide and protector.

Jesus loved all mankind and desired that all love Him. Each individual must be his own savior, following the example of Jesus

of Nazareth. No one is capable of judging his brother. You cannot judge the color of my garment by the color of my shadow. You cannot say what is hidden in a man's heart. *Judge not a man by the name of his church.* But what he does and how he worships is of great importance. Only God is in possession of all truth. Spiritual communion cannot originate truth, but when we come into harmony with the spiritual consciousness, we are able to find truth. He who develops faith will find God. He who attains understanding will find truth. He who cultivates love will discover his mission in the world.

We must establish truth within ourselves before we can have spiritual communion with those who are in perfect understanding of truth. We must not mistake material phenomena for spiritual communion. When we hear material phenomena testifying concerning happiness beyond this life of those who dissipated in this life, in which we witness the law that dissipation brings sorrow, we

can certainly know that this testimony is not true spiritual communion.

He who would attain perfect spiritual communion must not crowd God out of his life. We cannot commune with the angel of truth and deny God at the same time. We must learn to cultivate the Divine within ourselves. The infinite spirit of God is all around and about us. We cannot attain spiritual communion until we learn to send good thoughts to our enemies. We must hold thoughts of good for others as well as for ourselves. Thoughts of good are in harmony with truth, and will bring positive results. Thoughts of selfishness or revenge intended to bring sorrow to others will only return to us with that which we expected to accomplish against our neighbor.

If we expect to attain spiritual communion and inspiration of truth, we must spend some of our time in silent meditation about God. We might as well expect to get a drink of pure water out of a mud-hole as to receive a communication from God

through an instrument whose life does not demonstrate the principles and teachings of Jesus Christ.

Many times we have failed to reach our loved ones because they cannot reach us by means of the instrument through whom we seek, and while we are being fed on the husks of fraud, deceit, and the phenomena of ignorant mind, they weep for our deliverance. Had we purified our own lives and silently meditated about God, we could have received the message of spiritual communion from our loved ones and from the angels of truth, direct and individually.

That which we receive as truth for ourselves, through ourselves, we can verify as reality; *that which we receive through others must be measured by our belief in their sincerity and understanding*; otherwise it is subject to doubt and conjecture.

The object of life is to develop the Divine within ourselves. It is idolatry to depend on a spirit as our entire source of guidance. God has established the law of spiritual com-

munion in order that we may receive the proof of eternal life as a reward for faith. But it would only be a curse to us to have a spirit to guide us in everything we do; it would be like a mother always carrying her child — it could never learn to walk. We must remember that spiritual beings are not omniscient because they have laid the physical body aside. We must remember the teachings of Jesus when He said: "*God is not the God of the dead, but of the living.*" A righteous spiritual being can only desire to lead us into truth and understanding so that we may, as individuals, perform our mission in the world. A spiritual being who would presume to do our work for us would thereby deprive us of the privilege of salvation, and we would become as dead men and women. Jesus said: "*Whatsoever a man soweth, that shall he also reap.*" God has made the law so that each must reap according to his work.

Those who have passed beyond the physical body and who are yet bound by ignorant

mind are not competent to guide us into the path of truth. Spiritual communion is not Spiritism or spirit worship or phenomena worship. Spiritual communion is coming into harmony with the law of spirituality and eliminating all consciousness of error and ignorant mind. Through the use of spiritual communion we can commune with souls of righteousness. To depend on the manifestations of material phenomena for our source and guidance is violating the first commandment: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*" "*Thou shalt have no other Gods before me,*" saith the Lord. This is the first commandment. Spiritual communion keeps this commandment. Phenomena-worshippers violate it. "*For God is not the author of confusion.*"

There are four classes of individuals who communicate with the next world: First, those whose independence of character and self-reliance has been destroyed by spirits who insist on guiding their every step; sec-

ond, those who are mere curiosity - seekers; third, those who wish to perpetuate sinful relation, and who seek familiar spirits; fourth, those who seek truth, light, and understanding that they may be enabled to walk alone and develop their own spirituality, character, manhood, and womanhood through the silent communion of soul to soul in righteous thought.

Do not seek to see across the border until you are sure that the sorrow and shame there will not overbalance you. Do not ask for power and authority until you are sure that you can control it properly. Do not try to force your spiritual development. Remember, a blossom plucked too soon will never become fruit and soon decays. A lost soul is one who is bound by misconception and error.

Spiritual communion depends on the purification of the physical man, the education of the mental man, and the liberation of the spiritual man. The first principle which must be developed and applied as a part of ourselves to attain spiritual communion is faith,

which must be brought into proper action through constructive suggestion. The use of suggestion must be controlled by thoughts of truth. We must also open our soul with the thought of love for our fellow-men.

The five primary laws of preparation for spiritual communion are: Interest, Classification, Association, Concentration, and Elimination. Interest is voluntary and involuntary. Through voluntary interest we develop involuntary interest. Voluntary interest is that which we hold for ourselves through the operation of auto-suggestion; involuntary interest is that which we develop as a part of our nature through the desire for truth and understanding.

Classification is the ability within ourselves to analyze ourselves and ascertain where to build, and how to eliminate error. We must become able to see our own faults before we can overcome them. We must learn to know where to build and how to overcome in order to establish truth within our consciousness.

Association is developing that power within ourselves to affiliate ourselves with that which will bring us all good, and learning to draw good from that with which we come in touch.

Concentration is learning to centralize and control our attention, interest, and desire, and directing our powers and forces toward the principle of harmony and the attainment of truth and understanding, developing our own soul through the law of silent meditation.

Elimination is learning to discard error, preparing us to build upon truth.

Spiritual communion is more than communication with spirit beings or spiritual entities, and must include the developing of individual soul capacity, bringing us into harmony with higher inspiration through the laws of purification, education, and liberation.

To attain spiritual communion we must learn to think right, seek right, live right, and to be right, developing within ourselves pure

habits, cheerful attitude; and surrounding ourselves with orderly conditions, pure atmosphere, and a state of quietude.

We must first become interested in the importance of self-development before we can develop and grow. After we have learned the value of self-development, we must learn to classify ourselves and eliminate our faults and enlarge our virtues. We must associate ourselves with others who believe in the law of righteousness and its reward. We must concentrate and centralize our powers and bring ourselves all good, realizing that concentration will pierce the condition of error and establish the eternal truth in our consciousness, just as the sunlight dissolves the snowflake by the wayside or vanquishes the darkness of the cave.

When we have learned to discover truth through the law of concentration, we are on the road to knowledge and understanding, and will become able to eliminate that which we do not need, and build into our own lives and character the reality of that

which we do need. Gaining knowledge is the process of eliminating error and discovering truth.

Spiritual communion brings the proper attainment of that which is higher than ourselves through the use of silent concentration, building the physical, mental, and spiritual reality within our individual consciousness. These become the man four - square and the message-bearers of inspirational truth.

We must learn that thoughts are things; that thoughts centered and crystallized become ideas; that thoughts centered, crystallized, and expressed become knowledge; and that thoughts centered, crystallized, expressed, and applied become wisdom and understanding.

Spiritual communion is the foundation of prophecy and the forerunner of a new day—the dawn of greater and better things for ourselves and humanity.

The Scriptures tell us: *“Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets*

are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

To receive a spiritual message of truth and righteousness through the law of spiritual communion, we must bring ourselves in attune and in harmony with truth and righteousness having proper attitude.

Spiritual inspiration depends on the knowledge of the oneness of God and the allness of spirit. Critical science can question religion, and divide the acorn into its elements and destroy its life principle, but it cannot put it together again and re-create the acorn. Where and what life and spirit are it cannot tell. The testimony of departed spirits is beautiful and inspiring, but it is more wonderful to have the knowledge of spirituality within our consciousness, wherein we can realize the reality of eternal life, with the understanding that we are spiritual beings who can see God in Nature, in man, in our-

selves and beyond the veil. Spirituality recognizes God in the thorn as well as in the rose.

The only way to Heaven and eternal happiness is to learn to think right, to live right, to breathe right, to eat right, and to serve right — fulfilling our mission in the world.

The beginner must live by faith alone; but maturity is attained when we learn to choose our own spiritual food with knowledge and understanding. When we are first born into the consciousness of spirituality, we can only behold the wondrous phenomena of Nature, and with faith trust God to complete the great work of creation; but when our spiritual eyes are fully opened, we begin to realize and understand that God has already completed the work of Nature, and all that remains unfinished is our service to our Creator. Nature is the first testimony of God's Divine power and authority. We may excuse ourselves and mystify our fellow-men, but we cannot deceive God or avoid the

laws of righteousness. We plant the seed, but God must grow the tree and produce the blossom and the fruit. To sow the seed of spirituality, we must live the life of a Nazarene. Ignorant mind cannot be harmonized with perfect mind, but the atonement of truth overcomes and eliminates error, misconception, and ignorance, and establishes the reality of spiritual life, which is in harmony and in constant communion with Divine Intelligence.

Sentiment has no part in the law of righteousness, but a desire for knowledge and understanding is pleasing to Divine Intelligence. He who cannot see the wisdom of following the path of duty will be unable to enjoy the reward of service. We must be able to recognize God in Nature, to recognize Nature as God's work and creation, before the avenue will open for higher understanding and the attainment of truth.

To deny the reality of Nature is to deny the reality of God. To deny the reality of physical structure is to deny the reality of

God. To deny the reality of finite mind is to deny the reality of Infinite Mind. Finite mind, purified by right thinking, is to sow the seed of life in the field of righteousness. Finite mind is not ignorant mind. Ignorant mind craves confusion, error, rebellion, and disorder. Finite mind craves knowledge, wisdom, understanding, and obedience.

A spiritual woman can inspire man to greater deeds than any disembodied spirit. Behind every man who has accomplished in this world somewhere is a woman. *The most Divine form of spiritual communion is that communion between the souls of a righteous man and a virtuous woman.*

To understand this truth is an essential element to spiritual attainment. We cannot purify that which of its nature is impure, but we can replace it with purification. Virtue, righteousness, and the desire for understanding are essential stepping-stones for spirituality and spiritual communion. Spiritual Science gives us a solid foundation for the continuation of chastity and righteous

thinking. Spiritual communion does not presume to provide us with the knowledge as to what will happen to-morrow, but it must bring us an understanding of that which we should do to-day. While the gift of prophecy is a great stimulant to our faith, we must not forget the necessity of doing our work

The performing of our mission in the world must serve as a developer of our spiritual unfoldment, as well as to set a *shining example* for our fellow-men, which will encourage the faith of mankind so that all will continue to serve in the vineyard of righteousness.

A religious atmosphere is essential to spiritual communion; *but we must not forget that success in the ordinary duties of life is a part of our service in the world.* Spiritual Science must help us to be healthy and strong — help us to think in harmony with truth concerning our business affairs as well as our religious affairs. *He who is not successful in business cannot be successful in religion; but*

to be successful in business does not mean that we are to be selfish in business. Sometimes we can preach the gospel of righteousness by our conduct in business better than from the pulpit. A successful lawyer is one who develops the talent of reason, analysis, and logic in order that he may assist others in the protection of their civic rights. A physician develops a knowledge of certain inharmonious conditions, commonly called "disease," in order that he may use this knowledge to better care for humanity and relieve sickness and suffering in those who are unable to help themselves.

Many men and women undergo much deprivation that they may obtain an education in order that they may uplift humanity. The astronomer may devote his life to a study of the stars that he may use this knowledge to promote a great science, and cause mankind to realize and appreciate the wonderful work of Nature and the magnitude of the universe.

Any one who uses his knowledge and un-

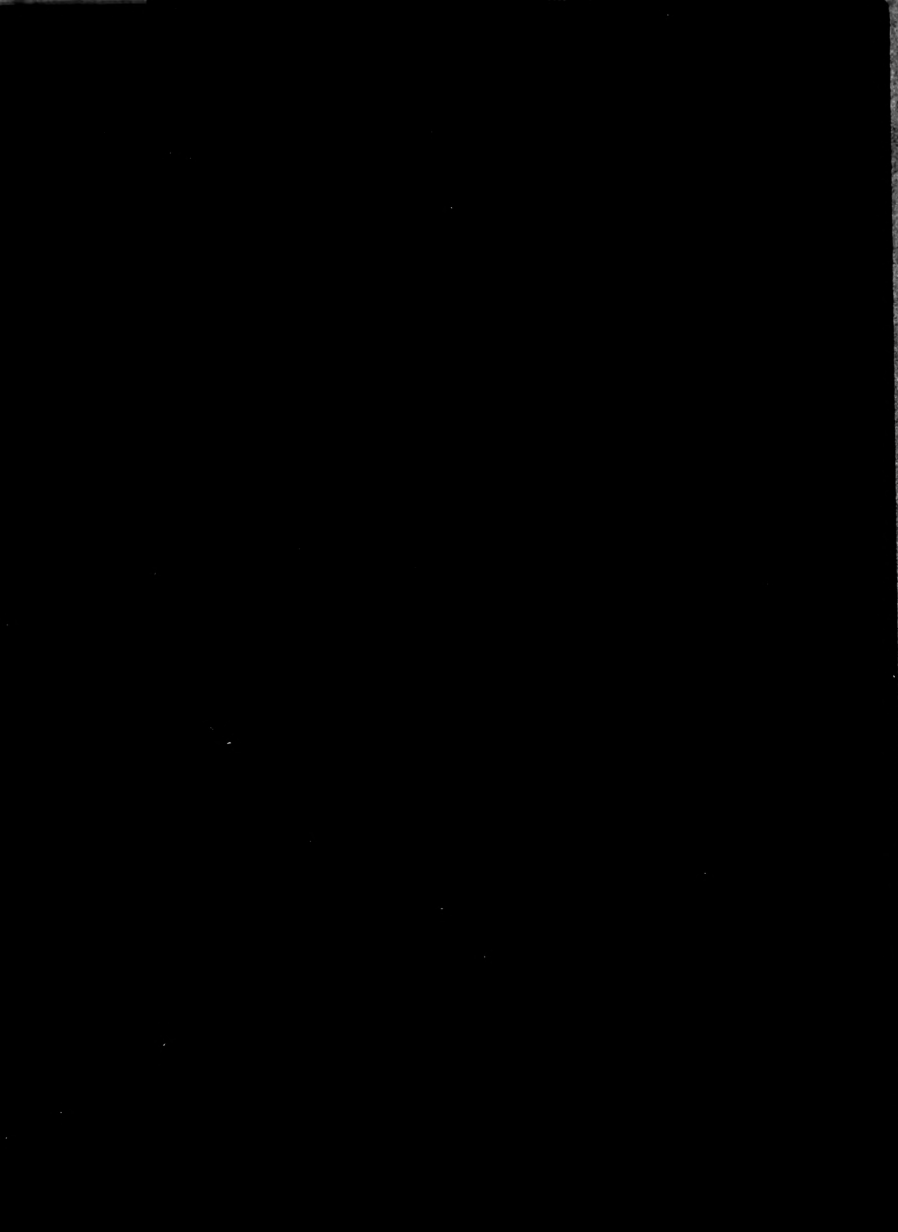
derstanding for the cause of truth and righteousness is a missionary for higher attainment. It is our duty to unfold and develop our physical and mental talent for the upbuilding and service of mankind. It is more essential and important that we unfold and develop our spiritual talent, our spiritual vision and inspiration, and spiritual prophecy, that we may be better able to demonstrate to the world with certainty the greatness and magnitude of the plan of eternal life, and that the salvation of one's soul is the most important thing in the world.

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